

# Aitareyaupanishad

॥ ऐतरेयोपनिषत् ॥

With English Translation



■ Collection By:

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# *Progressive Thought Group Publication*

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**-Rishi Acharya**

## *Dedication*

*To the divine soul who took birth in modern India by the name of 'Pandit Shriram Sharma Acharya' & 'Mata Bhagwati Devi Sharma'. A man who brought the concept of 'Yug Nirmana' by Thought Revolution. Pujya Gurudev Pandit Shriram Sharma Acharya was a combination of Vyasa as publishers of Vedas, Vishwamitra who made gayatri available to the common man and Vasishtha of our time who invested his 'tapobala' for the upliftment of humanity.*

*A small token of respect to Reverend Pujya Gurudev Pandit Shriram Sharma Acharya*

## *Introduction*

Upanishadas are the treasure of ancient Indian wisdom. The word 'Upnishada' is derived from sanskrit words 'Up' and 'Nishada' which means the knowledge which makes you closer to the divine Bramhan. Upanishads are called as the essence of Vedas, however after contemplating on these divine verses one can find a golden combination of Gyana, Bhakti and Karma Yoga in them.

Swami Vivekanand used to say that Upanishads are the powerhouse of divine energy. Many times he has even expressed his desire that the new generation of India must dive deep in the sea of Upnishads to find the the real pearls of knowledge. A knowledge which transcends the physical boundaries and liberates the soul.

Keeping this vision before me I collected these verses and translations of Vedic Scholars from various free and open source digital platforms. By presenting these books to you I claim no ownership on the content of these books. The translations belongs to their original authors who have generously given their knowledge wealth under public domain for benefit of the society at large. These books are registered under creative commons and anyone who wish to distribute, print or share is books is free to do so.

I feel great pleasure and satisfaction by being an instrument of presenting these wisdom pearls of Ancient India to the present and future India.

Translated by Swami Gambhirananda :  
Published by Advaita Ashram, Kolkatta

## ॥ ऐतरेयोपनिषत् ॥

वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि ॥  
वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान्  
संदधाम्यृतं वदिष्यामि सत्यं वदिष्यामि ॥ तन्मामवतु  
तद्वक्तारमवत्ववतु मामवतु वक्तारमवतु वक्तारम् ॥  
॥ ॐ शान्तिः शान्तिः शान्तिः ॥

English Translation

Om ! May my speech be based on (i.e. accord with) the mind; May my mind be based on speech.

O Self-effulgent One, reveal Thyself to me. May  
you both (speech and mind)  
be the carriers of the Veda to me.

May not all that I have heard depart from me. I  
shall join together (i.e. obliterate the difference of)  
day And night through this study. I shall utter  
what is verbally true;

I shall utter what is mentally true. May that  
(Brahman) protect me; May That protect the  
speaker (i.e. the teacher), may That protect me;  
May that protect the speaker - may That protect  
the speaker.

Om ! Peace ! Peace ! Peace !

॥अथ ऐतरेयोपनिषदि प्रथमाध्याये प्रथमः खण्डः॥

ॐ आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किंचन मिषत् ।

स ईक्षतलोकान्नु सृजा इति ॥ १॥

English Translation

In the beginning this was but the absolute Self alone. There was nothing else whatsoever that winked. He thought, "Let Me create the worlds."

स इमाँ ल्लोकानसृजत । अम्भो मरीचीर्मापोऽदोऽम्भः परेण

दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः ॥

पृथिवी मरो या अधस्तात्त आपः ॥ २॥

English Translation

He created these world, viz. ambhas, marici, mara, apah. That which is beyond heaven is ambhas. Heaven is its support. The sky is marici. The earth is mara. The worlds that are below are the apah.

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ॥ सोऽद्भ्य

एव पुरुषं समुद्धृत्यामूर्छयत् ॥ ३॥

English Translation

He thought, "These then are the worlds. Let Me create the protectors of the worlds." Having gathered up a (lump of the) human form from the water itself, He gave shape to it.

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाऽण्डं

मुखाद्वाग्वाचोऽग्निर्नासिके निरभिद्येतं नासिकाभ्यां प्राणः ॥

प्राणाद्वायुरक्षिणी निरभिद्येतमक्षीभ्यां चक्षुश्चक्षुष

आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं

श्रोत्रद्विशस्त्वङ्निरभिद्यत त्वचो लोमानि लोमभ्य  
ओषधिवनस्पतयो हृदयं निरभिद्यत हृदयान्मनो  
मनसश्चन्द्रमा नाभिर्निरभिद्यत  
नाभ्या अपानोऽपानान्मृत्युः  
शिशनं निरभिद्यत शिशनाद्रेतो रेतस आपः ॥ ४ ॥

English Translation

He deliberated with regard to Him (i.e. Virat of the human form). As He (i.e. Virat) was being deliberated on, His (i.e. Virat") mouth parted, just as an egg does. From the mouth emerged speech; from speech came Fire. The nostrils parted; from the nostrils came out the sense of smell; from the sense of smell came Vayu (Air). The two eyes parted; from the eyes emerged the sense of sight; from the sense of sight came the Sun. The two ears parted; from the ears came the sense of hearing; from the sense of hearing came the Directions. The skin emerged; from the skin came out hair (i.e. the sense of touch associated with hair); from the sense of touch came the Herbs and Trees. The heart took shape; from the heart issued the internal organ (mind); from the internal organ came the Moon. The navel parted; from the navel came out the organ of ejection; from the organ of ejection issued Death. The seat of the procreative organ parted; from that came the procreative organ; from the procreative organ came out Water.

॥ इत्यैतरेयोपनिषदि प्रथमाध्याये प्रथमः खण्डः ॥



॥ अथ ऐतरेयोपनिषदि प्रथमाध्याये द्वितीयः खण्डः ॥  
ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतन्  
। तमशनापिपासाभ्यामन्ववार्जत् । ता  
एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन्प्रतिष्ठिता  
अन्नमदामेति ॥ १॥

English Translation

These deities, that had been created, fell into this vast ocean. He subjected Him (i.e. Virat) to hunger and thirst. They said to Him (i.e. to the Creator),  
“Provide an abode for us,  
staying where we can eat food.”

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति ।  
ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥ २॥

English Translation

For them He (i.e. God) brought a cow. They said,  
“This one is not certainly adequate for us.” For them  
He brought a horse. They said,  
“This one is not certainly adequate for us.”

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति पुरुषो वाव  
सुकृतम् । ता अब्रवीद्यथायतनं प्रविशतेति ॥ ३॥

English Translation

For them He brought a man. They said “This one is well formed; man indeed is a creation of God Himself”. To them He said,  
“Enter into your respective abodes”.

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके  
प्राविशदादित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशाद्विशः  
श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा  
त्वचंप्राविशंश्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्मृत्युरपानो  
भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिशनं प्राविशन् ॥ ४॥

English Translation

Fire entered into the mouth taking the form of the organ of speech; Air entered into the nostrils assuming the form of the sense of smell; the Sun entered into the eyes as the sense of sight; the Directions entered into the ears by becoming the sense of hearing; the Herbs and Trees entered into the skin in the form of hair (i.e. the sense of touch); the Moon entered into the heart in the shape of the mind; Death entered into the navel in the form of Apana (i.e. the vital energy that presses down); Water entered into the limb of generation in the form of semen (i.e. the organ of procreation).

तमशनायापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति ते  
अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्न्यौ  
करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते  
भागिन्यावेवास्यामशनायापिपासे भवतः ॥ ५॥

English Translation

To Him Hunger and Thirst said, "Provide for us (some abode)." To them He said, "I provide your livelihood among these very gods; I make you share in their portions." Therefore when oblation is taken

up for any deity whichsoever, Hunger and Thirst  
become verily sharers with that deity.

॥ इत्यैतरेयोपनिषदि प्रथमाध्याये द्वितीयः खण्डः ॥

॥ अथ ऐतरेयोपनिषदि प्रथमाध्याये तृतीयः खण्डः ॥

स ईक्षतेमे नु लोकाश्च

लोकपालाश्चान्नमेभ्यः सृजा इति ॥ १॥

English Translation

He thought, "This, then, are the senses and the  
deities of the senses. Let Me create food for them.

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत ।

या वै सा मूर्तिरजायतान्नं वै तत् ॥ २॥

English Translation

He deliberated with regard to the water. From the  
water, thus brooded over, evolved a form. The form  
that emerged was verily food.

तदेनत्सृष्टं पराङ्मत्यजिघांसत्तद्वाचाऽजिघृक्षत्

तन्नाशकनोद्वाचा ग्रहीतुम् ।

स यद्वैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ ३॥

English Translation

This food, that was created, turned back and  
attempted to run away. He tried to take it up with  
speech. He did not succeed in taking it up through  
speech. If He had succeeded in taking it up with  
the speech, then one would have become contented  
merely by talking of food.

तत्प्राणेनाजिघृक्षत् तन्नाशक्नोत्प्राणेन ग्रहीतुं स  
यद्वैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥ ४॥

English Translation

He tied to grasp that food with the sense of smell.  
He did not succeed in grasping it by smelling.  
If He had succeeded in grasping it by smelling,  
then everyone should have  
become contented merely by smelling food.

तच्चक्षुषाऽजिघृक्षत् तन्नाशक्नोच्चक्षुषा ग्रहीतुं स  
यद्वैनच्चक्षुषाऽग्रहैष्यद्दृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ५॥

English Translation

He wanted to take up the food with the eye. He did  
not succeed in taking it up with the eye. If He had  
taken it up with the eye, then one would have  
become satisfied by merely seeing food.

तच्छ्रोत्रेणाजिघृक्षत् तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुं स  
यद्वैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥ ६॥

English Translation

He wanted to take up the food with the ear. He did  
not succeed in taking it up with the ear. If He had  
taken it up with the ear, then one would have  
become satisfied by merely by hearing of food.

तत्त्वचाऽजिघृक्षत् तन्नाशक्नोत्त्वचा ग्रहीतुं स  
यद्वैनत्त्वचाऽग्रहैष्यत् स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ७॥

English Translation

He wanted to take it up with the sense of touch. He

did not succeed in taking it up with the sense of touch. If He had taken it up with touch, then one would have become been satisfied

merely by touching food.

तन्मनसाऽजिघृक्षत् तन्नाशकनोन्मनसा ग्रहीतुं स  
यद्वैनन्मनसाऽग्रहैष्यद्ध्यात्वा हैवान्नमत्रप्स्यत् ॥ ८॥

English Translation

He wanted to take it up with the mind. He did not succeed in taking it up with the mind. If He had taken it up with the mind, then one would have become satisfied by merely thinking of food.

तच्छिश्नेनाजिघृक्षत् तन्नाशकनोच्छिश्नेन ग्रहीतुं स  
यद्वैनच्छिश्नेनाग्रहैष्यद्वित्सृज्य हैवान्नमत्रप्स्यत् ॥ ९॥

English Translation

He wanted to take it up with the procreative organ.

He did not succeed in taking it up with the procreative organ. If He had taken it up with the procreative organ, then one would have become satisfied by merely ejecting food.

तदपानेनाजिघृक्षत् तदावयत् सैषोऽन्नस्य ग्रहो  
यद्वायुरनायुर्वा एष यद्वायुः ॥ १०॥

English Translation

He wanted to take it up with Apana. He caught it. This is the devourer of food. That vital energy which is well known as dependent of food for its subsistence is this vital energy (called Apana).

स ईक्षत कथं न्विदं महते स्यादिति  
 स ईक्षत कतरेण प्रपद्या इति ।  
 स ईक्षत यदि वाचाऽभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि  
 चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं  
 यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं  
 यदि शिशनेन विसृष्टमथ कोऽहमिति ॥ ११॥

English Translation

He thought, "How indeed can it be there  
 without Me ?" He thought, "Through which of the  
 two ways should I enter ?" He thought,  
 "If utterance is done by the organ of speech,  
 smelling by the sense of smell, seeing by the eye,  
 hearing by the ear, feeling by the sense of touch,  
 thinking by the mind, the act of drawing in (or  
 pressing down) by Apana, ejecting by the  
 procreative organ, then who (or what) am I ?"

स एतमेव सीमानं विदर्येतया द्वारा प्रापद्यत ।

सैषा विदृतिर्नाम द्वास्तदेतन्नाऽन्दनम् ।

तस्य त्रय आवसथास्त्रयः स्वप्ना

अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२॥

English Translation

Having split up this very end, He entered through  
 this door. This entrance is known as vidriti (the chief  
 entrance). Hence it is delightful. Of Him there are  
 three abodes - three (states of) dream.

This one is an abode, this one is an abode.

This one is an abode.

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति ।स एतमेव  
पुरुषं ब्रह्म ततममपश्यत् । इदमदर्शनमिती ३ ॥ १३॥

English Translation

Being born, He manifested all the beings; for did He  
speak of (or know) anything else ? He realised this  
very Purusha as Brahman, the most pervasive,  
thus: "I have realised this".

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम । तमिदन्द्रं सन्तमिन्द्रं  
इत्याचक्षते परोक्षेण ।

परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि देवाः ॥ १४॥

English Translation

Therefore His name is Idandra. He is verily known  
as Idandra. Although He is Idandra,  
they call Him indirectly Indra; for the  
gods are verily fond of indirect names,  
the gods are verily fond of indirect names.

॥ इत्यैतरेयोपनिषदि प्रथमाध्याये तृतीयः खण्डः ॥

॥ अथ ऐतरोपनिषदि द्वितीयोऽध्यायः ॥

ॐ पुरुषे ह वा अयमादितो गर्भो

भवति यदेतद्रेतः।

तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः

संभूतमात्मन्येवऽऽत्मानं बिभर्ति

तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति

तदस्य प्रथमं जन्म ॥ १॥

English Translation

In man indeed is the soul first conceived. That  
which is the semen is extracted from all the limbs

as their vigour. He holds that self of his in his own self. When he sheds it into his wife, then he procreates it. That is its first birth.

तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा ।  
तस्मादेनां न हिनस्ति ।

साऽस्यैतमात्मानमत्र गतं भावयति ॥ २॥

English Translation

That becomes non-different from the wife, just as much as her own limb is. Therefore (the foetus) does not hurt her. She nourishes this self of his that has entered here (in her womb).

सा भावयित्री भावयितव्या भवति ।  
तं स्त्री गर्भं बिभर्ति । सोऽग्र  
एव कुमारं जन्मनोऽग्रेऽधिभावयति ।  
स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव  
तद्भावयत्येषं लोकानां सन्तत्या ।

एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३॥

English Translation

She, the nourisher, becomes fit to be nourished. The wife bears that embryo (before the birth). He (the father) protects the son at the very start, soon after his birth. That he protects the son at the very beginning, just after birth, thereby he protects his own self for the sake of the continuance of these worlds. For thus is the continuance of these worlds ensured. That is his second birth.



सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते ।  
अथास्यायामितर आत्मा कृतकृत्यो वयोगतः प्रैति ।  
स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ ४॥

English Translation

This self of his (viz. the son) is substituted (by the father) for the performance of virtuous deeds. Then this other self of his (that is the father of the son), having got his duties ended and having advanced in age, departs. As soon as he departs, he takes birth again. That is his (i.e. the son's) third birth.

तदुक्तमृषिणा गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि  
विश्वा शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा  
निरदीयमिति । गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ ५॥

English Translation

This fact was stated by the seer (i.e. mantra): “Even while lying in the womb, I came to know of the birth of all the gods. A hundred iron citadels held me down. Then, like a hawk, I forced my way through by dint of knowledge of the Self”. Vamadeva said this while still lying in the mother's womb.

स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे  
लोके सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॥ ६॥

English Translation

He who had known thus (had) become identified with the Supreme, and attained all desirable things (even here); and having (then) ascended higher up after the destruction of the body, he became

immortal, in the world of the Self.

He became immortal.

॥ इत्यैतरोपनिषदि द्वितीयोध्यायः ॥

॥ अथ ऐतरोपनिषदि तृतीयोध्यायः ॥

ॐ कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा ।

येन वा पश्यति येन वा शृणोति येन वा गंधानाजिघ्रति येन वा  
वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥ १॥

English Translation

What is It that we worship as this Self ? Which of  
the two is the Self ? Is It that by which one sees,  
or that by which one hears, or that by which one  
smells odour, or that by which one utters speech, or  
that by which one tastes the sweet or the sour ?

यदेतद्बुद्धयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं  
प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः  
क्रतुरसुः कामो वश इति ।

सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २॥

English Translation

It is this heart (intellect) and this mind that were  
stated earlier. It is sentience, rulership, secular  
knowledge, presence of mind, retentiveness, sense-  
perception, fortitude, thinking, genius, mental  
suffering, memory, ascertainment resolution, life-  
activities, hankering, passion and such others. All  
these verily are the names of Consciousness.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च  
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो  
ज्योतीर्षीत्येतानीमानि च क्षुद्रमिश्राणीव ।  
बीजानीतराणि चेतराणि चाण्डजानि च  
जारुजानि च स्वेदजानि चोद्भिज्जानि  
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं  
प्राणि जङ्गमं च पतत्रि  
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं  
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३॥

English Translation

This One is (the inferior) Brahman; this is Indra, this is Prajapati; this is all these gods; and this is these five elements, viz. earth, air, space, water, fire; and this is all these (big creatures), together with the small ones, that are the procreators of others and referable in pairs - to wit, those that are born of eggs, of wombs, of moisture of the earth, viz. horses, cattle, men, elephants, and all the creatures that there are which move or fly and those which do not move. All these have Consciousness as the giver of their reality; all these are impelled by Consciousness; the universe has Consciousness as its eye and Consciousness is its end.

Consciousness is Brahman.

स एतेन प्राज्ञेनाऽऽत्मनाऽस्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके  
सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॥ ४॥

English Translation

Through this Self that is Consciousness, he ascended higher up from this world, and getting all desires fulfilled in that heavenly world, he became immortal, he became immortal.

॥ इत्यैतरोपनिषदि तृतीयोध्यायः ॥

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि  
प्रतिष्ठितमाविर्वायामि एधि वेदस्य म आणीस्थः श्रुतं मे मा  
प्रहासीरनेनाधीतेनाहोरात्रान् संदधाम्यृतं वदिष्यामि सत्यं  
वदिष्यामि तन्मामवतु तद्वक्तारमवत्ववतु मामवतु  
वक्तारमवतु वक्तारम् ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

English Translation

Om ! May my speech be based on (i.e. accord with) the mind; May my mind be based on speech.

O Self-effulgent One, reveal Thyself to me.  
May you both (speech and mind) be the carriers of the Veda to me. May not all that I have heard depart from me. I shall join together (i.e. obliterate the difference of) day And night through this study.

I shall utter what is verbally true;

I shall utter what is mentally true.

May that (Brahman) protect me; May That protect the speaker (i.e. the teacher), may That protect me;

May that protect the speaker -

may That protect the speaker.

Om ! Peace ! Peace ! Peace !

# *Acknowledgement*

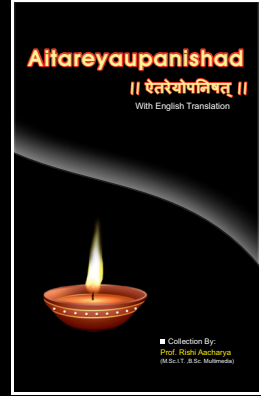
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Rishi Acharya is a rising blogger and author. An All India Kalidas Award winner and a keen researcher of ancient Indian wisdom, his work has called the attention of the country towards him. He is an author in demand, especially among the Indian youth for his radical views and unique writing style. Decoding the ancient wisdom of the east in the context of modern philosophy is his passion and forte. At present, he is working as the principal at a senior college in Pune, Maharashtra.



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